10: Lewis E-4 (no date) 1973 NF6 Blackfoot NF6

Saukamappee was a Cree by birth, and as a boy of sixteen accompanied a party of twenty men led by his father to aid the Piegan against the Shoshone.

"Our weapons was a Lance, mostly pointed with iron, some few of stone, a Bow and a quiver of Arrows; the Bows were of Larch, the length came to the chin; the quiver had about fifty arrows, of which ten had iron points, the others were headed with stone. He carried his knife on his breast and his axe in his belt. Such was my fathers' weapons, and those with him had much the same weapons. I had a Bow and Arrows and a knife, of which I was very proud. We came to the Peeagans and their allies. They were camped in the Plains on the left bank of the River (the north side) and were a great many. We were feasted, a great war tent was made, and a few days passed in speeches, feasting and dancing. A war chief was elected by the chiefs, and got ready to march. Our spies had been out and had seen a large camp of the Snake Indians on the Plains of the Eagle Hill, and we had to cross the river in canoes, and on rafts, which we carefully secured for our retreat. When we had crossed and numbered our men, we were about 350 warriors (this he showed by counting every finger to be ten, and holding up both hands three times and then one hand) they had their scouts out, and came to meet us. Both parties made a great show of their numbers, and I thought that they were more numerous than ourselves.

"After some singing and dancing, they sat down on the ground and placed their large shields before them, which covered them. We did the same but our shields were not so many, and some of our shields had to shelter two men. Theirs were all placed touching each other; their Bows were not so long as ours, but of better wood, and the back covered with the sinews of the Bisons which made them very elastic, and their arrows went a long way and whizzed about us as balls do from guns. They were all headed with a sharp smooth black stone (flint) which broke when it struck anything. Our headed arrows did not go through their shield, but stuck in them; on both sides several were wounded, but none lay on the ground; and night put an end to the battle without a scalp being taken on either side, and in those days such was the result, unless one party was more numerous than the other."[181]

We can only speculate on the degree to which this battle was typical of pre-horse warfare. The points to be noted here are: 1. The weapons consisted of the lance and bows and arrows, both iron and stone tipped; 2. The shields were effective protection against even iron tipped arrows and were used to make a temporary wall of shelter between the warriors of both sides; 3. The absence of casualties, largely due to the use of the shield.

A few years passed, when Piegan messengers again came to the Cree for aid. The account of Saukamappee continues:

"By this time the affairs of both parties had much changed; we had more guns and iron-headed arrows than before; but our enemies the Snake Indians and their allies had Misstutim (Big Dogs, that is, Horses) on which they rode, swift as the Deer, on which they dashed at the Peeagans, and with their stone Pukamoggan knocked them on the head, and they thus lost several of their best men. This news we did not well comprehend and it alarmed us, for we had no idea of horses and could not make out

[181] Thompson, *op. cit.*, pp. 328-329.

232 The horse
824 was held down and the solution administered through a blowing tube held
[413] to the nostril or the mouth.

Juniperus horizontalis

A horse was bathed with water in which the roots were soaked in order that the hair would shine.

Lupinus spp.

An infusion of the leaves was applied to the wounds caused by congregations of small biting flies, especially on the chest and udder.

Lycoperdon spp.

Pieces of the puffball were applied as a styptic on castration wounds and other cuts.

Lygodesmia juncea

Saddle sores and leg wounds were rubbed with an infusion of the plant.
● [802] The infusion was administered to coughing horses. The horse was held down to the count of ten stones after the solution was administered and then set free.

"Makes You Sneeze"

Horses with respiratory trouble were forced to snuff the powdered root.

Physaria didymocarpa

An infusion of the plant was applied as a liniment to the shoulders of work and wagon horses. It had a heating effect.

Populus tremuloides

Aspen bark made an excellent winter food for horses.

Perideridia gairdneri

An infusion of the root was given as a diuretic. Lazy horses were enlivened by chewing pieces of the root. An infusion of the root was poured into the nostril to treat nasal gleet. The horse would snort and the

824 Travois and tipi
335 poles were made from Pinus contorta while the young
[804] trees furnished back-rest poles and bed supports. The back-rest poles were cut about five forearms in length and dried over a fire of rotten logs. One end of the pole was perforated and the other end sharpened. Then a
[531] stick was inserted through the hole and the pole etched. Later it was
[237] painted red and blue with buffalo shoulder-blade applicators. Back-rest
[211] poles were often notched to record the number of camp moves.

802 Story-sticks were prepared by older men and presented to children in
538 return for favors. The sticks were notched to count the number of stories
237 that the man would tell the child. They were often varnished with a
824 solution of boiled hoof and steer phallus and sometimes red ochre was added. Then the stick was polished with a piece of rawhide. Story-sticks were
[342] sometimes used to hang tipi doors.

[824] Wind chimes were made and presented to newly married couples. Little sticks were also prepared and notched to act as fasteners on designated foot-storage bags.

[415] Bowls were fashioned from pine burls (Fig. 35). The process was to
[237] apply grease to the burl, scrape with a rough stone, apply more grease and repeat the process until the bowl was finished. If grease was not used the bowl would crack.

[381] The resin of Pinus contorta was boiled with buffalo phallus and used as
[314] a glue for headdresses and bows. It was also applied to moccasins for
[237] waterproofing.
[278]

824 Polyporus spp.
278

This fungus was often taken from the mountains (stolen occasionally from the Kooteney Indians) or detached from willows. Then it was scraped with a knife and attached to "Weasel-robes" when it could be used in emergency first-aid treatment. It was a styptic on wounds and boiled with Psoralea

[TEXT CONTINUED ON PAGE 119]

SO: Uhlenbeck L-5 (1910-1911) 1938 NF6 Blackfoot NF6
Piegan
Montana

CHAPTER XII.

Numerals.

§ 58. Independent cardinals.

A great wealth of forms is exhibited by the numerals. By the side of the primary forms which the Indians use when counting without special reference to persons or things, animate or inanimate, there are also two different sets, respectively, for the animate and the inanimate gender. In certain cases numeral prefixes, without any distinction of gender, are attached to nouns (§ 59). The independent animate and inanimate cardinals appear also with verbal endings, and then they are treated as other verbs (§ 60). In composition with preceding elements of any kind the *k-* of *ten* and the *n-* of other numerals are dropped. The stem nat- (natok-) *two*, however, never occurs after a compositional element; when it would have to be preceded by a prefix, it is substituted by -ist- (-istok-) (cf. § 69). As to the words for *one*, their initial syllable *ni-* is often dropped, without any compositional element preceding it, a purely phonetical phenomenon which is also met with in the pronominal prefixes of the first person (§ 30). The cardinals from *one* to *ten* are the following:

Simple forms.	Animate.	Inanimate.
1 nitókska, niséa	nitókskam(a)	nitókskau
2 nátoka	nátokami	nátokai
3 niuóksa, niuóka	niuókskami	niuókskai
4 nisoó, nisó, niso	nisoyimi	nisoóyi
5 nisitó, nisito	nisitsi	nisitóyi
6 náu	náii	náuyi
7 ixkitsíka, kitsíka	ixkitsíkami	ixkitsíkaii
8 nániso	nánisoyimi	nánisoyi
9 pixkso	pixksi	pixksóyi
10 képo	képi	kepóyi

The cardinals between *ten* and *twenty* are formed by means of a suffix, the simple form of which is -koputo. This suffix is changed to -koputsi for the animate gender, and to -koputoyi for the inanimate class. So we get the following sets of forms:

A. [See Category 193, pp. 72-76--Analyst] [p.119]

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	Simple forms.	Animate.	Inanimate.
11	nitsíkóputo	nitsíkóputsi	nitsíkóputoyi
12	natsíkóputo	natsíkóputsi	natsíkóputoyi
13	níkóputo	níkóputsi	níkóputoyi
14	nisékoputo	nisékoputsi	nisékoputoyi
15	nisitsékoputo	nisitsékoputsi	nisitsékoputoyi
16	náíkoputo	náíkoputsi	náíkoputoyi
17	ixkitsíkekoputo	ixkitsíkekoputsi	ixkitsíkekoputoyi
18	nánisekoputo	nánisekoputsi	nánisekoputoyi
19	pixksékoputo	pixksékoputsi	pixksékoputoyi

The names of the decades are compounds with -ippo, the compositional form of képo *ten*. The animate forms have the ending -i instead of -o, whereas the inanimate forms have the suffix -yi attached to the simple stem, so that they end in -oyi.

	Simple forms.	Animate.	Inanimate.
20	nátsippo	nátsippi	nátsippoyi
30	niippo	niippi	niippoyi
40	nisippo	nisippi	nisippoyi
50	nisitsippo	nisitsippi	nisitsippoyi
60	náiippo	náiippi	náiippoyi
70	ixkitsíkippo	ixkitsíkippi	ixkitsíkippoyi
80	nánisippo	nánisippi	nánisippoyi
90	pixksippo	pixksippi	pixksippoyi
100	képippo	képippi	képippoyi

The compositional forms of the names of decades with initial *n-* drop this consonant. Only nátsippo *twenty* has no compositional form of its own, but after a prefix it is substituted by -istsippo (-istsippi, -istsippoyi). Regular compositional forms are -iippo (-iippi, -iippoyi) *thirty*, -isippo (-isippi, -isippoyi) *forty*, -isitsippo (-isitsippi, -isitsippoyi) *fifty*, -aiippo (-aiippi, -aiippoyi) *sixty*, -anisippo (-anisippi, -anisippoyi) *eighty*.

To indicate the numbers between the decades, the numerals ending in -kopûto, an. -koputsi, in. -koputoyi, which when used by themselves have the value of *eleven, twelve*, etcet., are added to the names of the decades. E.g. 21 nátsippo nitsíkóputo, an. nátsippi nitsíkóputsi, in. nátsippoyi nitsíkóputoyi; 56 nisitsippo náíkoputo, an. nisitsippi náíkoputsi, in. nisitsippoyi náíkoputoyi; 89 nánisippo pixksékoputo, an. nánisippi pixksékoputsi, in. nánisippoyi pixksékoputoyi.

For the hundreds are used compounds with képippo, an. képippi, in. képippoyi. So we have 200 nátokekèpippo, 300 niuókskakèpippo, 400 nisókèpippo, 500 nisitókepippo, 600 náikepippo, 700 ixkitsíkekèpippo, 800

nánisoíkèpippo, 900 *pixksékèpippo*. In the same way 1000 *képuíkèpippo*. Another word for *thousand* is *ómaχkskèpippo*, literally *a big hundred*. 193 802

§ 59. Numeral prefixes.

As I have stated above, in certain cases numeral prefixes are attached to nouns. Such prefixes may be also incorporated in verbal forms, but then they refer to the number of times a happening takes place (cf. § 66). They never reflect the gender of the persons or things referred to.

After other compositional elements nearly all the numeral prefixes undergo certain changes, which they share, however, with the independent numerals, and which will be exemplified in § 69.

Here I shall give a list of the most common numeral prefixes:

nit- (**-nit-**, **-it-**), **nits-** (**-nits-**, **-its-**) *one*, e.g. nitsitápiu *one person*, nitoχkémiu *he had one wife*, ninitoχtoki *I have one ear*, ninitoχkatsi *I have one foot*, ninítotsii *I have one hand* (cf. § 119). A A

nat-, **nats-** *two*, e.g. nátsitapíks *two persons*, natsitapiau *they are two persons*, nátoχkemiks *who* (pl.) *had two wives*, nátsimiokósiu *she has twins*, natsíkóputo *twelve*, nátsippo *twenty*.

natok-, **natoki-** *two*, e.g. natokianasiau *they costed two* (*robes*), natokiskskomoyiuaie *he gave him two warnings*.

nist-, **nists-** (with infix **-ai-** **naiist-**, **naiists-**; after another prefix **-ist-**, **-ists-**) *two*, e.g. naiistoχtapinàmaχka *takes-gun-on-both-sides* (i.e. *anus*), naiistotopatsiixkiauàie *they sat on both sides of him*.

nistok- (**-istok-**), **nistoki-** (**-istoki-**) *two*, e.g. nistókiómoχpiisaists *if they* (in.) *turned over twice*, nistókianàsisau *if they costed two robes*.

niuoksk- (**-oksk-**) *three*, e.g. niuókskaitapiau *there are three persons*, niuókskaukitsinai (*the bird*) (4 p.) *had three claws*, niuókskáipíksiu *he strikes three times* (a short prefix ni- (-i) is found only in níkóputo *thirteen*, niippo *thirty*).

nis- (**-is-**), **niso-** (**-iso-**) *four*, e.g. nisóitapiau *there are four persons*, nisóianàsiu *it costs four robes*, nisékoputo *fourteen*, nisippo *forty*.

nisit- (**-isit-**), **nisits-** (**-isits-**), **nisito-** (**-isito**) *five*, e.g. nisitsitapiau *there are five persons*, nisitóianàsiu *it costs five* (*robes*), nisitsékoputo *fifteen*, nisitsippo *fifty*.

nai- (**-ai-**), **nau-** (**-au-**) *six*, e.g. náitapiau *there are six persons*, náikoputo *sixteen*, náiippo *sixty*.

ixkitsĭki- (**-oχkitsĭki-**), **ixkitsĭk-** (**-oχkitsĭk-**) *seven*, e.g. ixkitsíketapiau *there are seven persons*, ixkitsíkekoputo *seventeen*, ixkitsíkippo *seventy*.

nanis- (**-anis-**), **nanisi-** (**-anisi-**), **naniso-** (**-aniso-**) *eight*, e.g. nánisetapiau *there are eight persons*, nánisekoputo *eighteen*, nánisippo *eighty*.

pixks-, **pixksi-**, **pixkso-** *nine* (unchanged after prefixes), e.g.

A, [See Category 193, pp. 218-220--Analyst]

193 pixksétapiau *there are nine persons*, pixksékoputo *nineteen*, pixksippo *ninety*, nitsipixksànistsi *I did it nine times*.

802 kep- (-ipp-), kepi- (-ippi), kepo- (-ippo-) *ten*, e.g. kepitapiau *there are ten persons*, képippo a *hundred* (*ten ten's*).

In the same way they will use nátsippetapiau *there are twenty persons*, niippetapiau *there are thirty persons*, nisippetapiau *there are forty persons*, nisitsippetapiau *there are fifty persons*, náiippetapiau *there are sixty persons*, ixkitsikippetapiau *there are seventy persons*, nánisippetapiau *there are eighty persons*, pixksétapiau *there are ninety persons*, kepippetapiau *there are a hundred persons*.

§ 60. Ordinary numeral verbs.

The ordinary numeral verbs are used in the sense of *there is one*, *there are two* (*they are two*), *there are three* (*they are three*), etcet.

	Animate.	Inanimate.
1	nitókskam	nitókskau, nitókskaie
2	nátokamiau	nátokaiau
3	niuókskamiau	niuókskaiau
4	nisoyimiau	nisóiau
5	nisitsiau	nisitóiau
6	náiiau	náuiau
7	ixkitsíkamiau	ixkitsíkaiiau
8	nánisoyimiau	nánisoiau
9	pixksiau	pixksóiau
10	kepiau	kepóiau
11	nitsikóputsiau	nitsikóputoiau
12	natsikóputsiau	natsikóputoiau
13	níkóputsiau	níkóputoiau
14	nisékoputsiau	nisékoputoiau
15	nisitsékoputsiau	nisitsékoputoiau
16	náikoputsiau	náikoputoiau
17	ixkitsíkekoputsiau	ixkitsíkekoputoiau
18	nánisekoputsiau	nánisekoputoiau
19	pixksékoputsiau	pixksékoputoiau
20	nátsippiau	nátsippoiau
30	niippiau	niippoiau
40	nisippiau	nisippoiau
50	nisitsippiau	nisitsippoiau
60	náiippiau	náiippoiau
70	ixkitsíkippiau	ixkitsíkippoiau
80	nánisippiau	nánisippoiau
90	pixksippiau	pixksippoiau
100	képippiau	képippoiau

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These numeral verbs often take the durative prefix **a i -** (in certain cases **a u -**), after which initial *n* and *k* disappear, e.g. **áihnisoyimiau** an., **áihnisoiau** in. *there are eight*; **áiitsíkoputsiau** an., **áiitsíkoputoiau** in. *there are eleven*; **áiikòputsiau** an., **áiikòputoiau** in. *there are thirteen*; **áipiau** an., **áipòiau** in. *there are ten*. For **nat-** (**natok-**) *two* after **a i -** its equivalent **-ist-** (**-istok-**) is substituted (**aist-** = **a i - + -ist-**; **aistok-** = **a i - + -istok-**), e.g. **áistsíkoputsiau** an., **áistsíkoputoiau** in. *there are twelve*.

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§ 61. Numeral verbs for counting days and nights.

There is a special series of numeral verbs for counting days and nights, characterized by the suffix **- n i -**. In most of them we find the durative prefix **a i -**.

1	**áitokskauniu**	18	**ánisekoputoniu**
2	**áistokiauniu**	19	**áipixksekoputoniu**
3	**áiokskauniu**	20	**áistsipponiu**
4	**áisoniu**	21	**nátsippo-áitsíkoputoniu**
5	**áisitoniu**	22	**nátsippo-áistsíkoputoniu**
6	**áuniu**	23	**nátsippo-áiikoputoniu**
7	**áuχkitsikiuniu**	24	**áistsippo-áisekoputoniu**
8	**ánisoniu**	25	**áistsippo-áisitsekoputoniu**
9	**áipixksoniu**	30	**áiipponiu**
10	**áiponiu**	40	**áisipponiu**
11	**áitsíkoputoniu**	50	**áisitsipponiu**
12	**áistsíkoputoniu**	60	**náiipponiu**
13	**áiikoputoniu**	70	**ixkitsikipponiu**
14	**áisekoputoniu**	80	**nánisipponiu**
15	**áisitsekoputoniu**	90	**pixksipponiu**
16	**áikoputoniu**	100	**kepipponiu**
17	**áuχkitsikekoputoniu**		

§ 62. Numeral verbs for counting years.

Age is expressed by another series of numeral verbs. These are compounds of the noun **stûyi** *winter* with numeral prefixes, most times preceded by the durative prefix **a i -** (**a u -**), and have **- m i** as derivative suffix. They answer the question, how many years old a person is. The same verbs will also serve other purposes than to indicate age, and are, e.g., used, when one states about somebody that he has lived in certain conditions during so-and-so many years. Here is an example of the latter use:

Áksipummòaiau, Kakuiks ánniksaie otsipûmmokoàiau; ixpisóstuyimisauaie, noχkitsippumoyiau uskâuaiks *they would be initiated, the Doves were the ones that initiated them; they were four years with it* (i.e. *members of that society*), *then they initiated their younger brothers.*

193 805 I shall *give* a list of them in the form with a i - (a u -), just as they are used to indicate age.

1 áiitstuyìmiu
2 áistokistuyìmiu
3 áiokskastuyìmiu
4 áisostuyìmiu
5 áisitostuyìmiu
6 áuaistuyìmiu
7 áukitsikistuyìmiu
8 áuànisostuyìmiu
9 áipixksostuyìmiu
10 áiippostuyìmiu
11 áitsíkoputostuyìmiu
12 áistsikoputostuyìmiu
13 áiikoputostuyìmiu
14 áisekoputostuyìmiu
15 áisitsekoputostuyìmiu
16 áiaíkoputostuyìmiu
17 áukitsíkèkoputostuyìmiu
18 áuànisekoputostuyìmiu
19 áipixksekoputostuyìmiu
20 áistsippostuyìmiu
21 áistsippostuyìmiu áiitsíkoputoiau
22 áistsippostuyìmiu áistsíkoputoiau
23 áistsippostuyìmiu áiíkoputoiau
24 áistsippostuyìmiu áisekoputoiau
25 áistsippostuyìmiu áisitsekoputoiau
30 áiippostuyìmiu
40 áisippostuyìmiu
50 áisitsippostuyìmiu
60 áiippostuyìmiu
70 áuχkitsíkippostuyìmiu
80 áuànisippostuyìmiu
90 áipixksippostuyìmiu
100 áikepippostuyìmiu

§ 63. Numeral verbs expressing price.

193 802 There is also a group of numeral verbs, with different endings for the animate and the inanimate, answering the question tsanitsixtsáuats (an.), tsanitsóχtoχpats (in.) *how much does he, respectively does it, cost.* Nowadays they often have the noun sopóks *dollar* incorporated, but the shorter forms, immediately derived from the numeral stems, are still used. Of the same kind are the verbs akáixtsau (an.) akãχtoχp (in.) *is dear* (*costs much*), and unnátstsau (an.), unnátstoχp, unnátoχtoχp (in.) *is cheap* (*costs little*). The reader will be aware, that the verbs expressing price have the endings of the indefinite passive (§ 73).[A]

	Animate.	Inanimate.
1	nitsópoksìxtsau	nitsópoksòχtoχp
2	nátokixtsau, nátokisopoksíxtsau	nátokioχtoχp, nátokisopoksòχtoχp
3	niuókskaixtsau, niuokskaisopoksìxtsau	niuókskòχtoχp, niuókskaisopoksòχtoχp
4	nisóixtsau, nisóisopoksìxtsau	nisóχtoχp, nisóisopoksòχtoχp
5	nisitóixtsau, nisitóisopoksìxtsau	nisitóχtoχp, nisitóisopoksòχtoχp
6	náixtsau, náisopoksìxtsau	náuχtoχp, náisopoksòχtoχp
7	ixkitsíkixtsau, ixkitsíkesopoksìxtsau	ixkitsíkyoχtoχp, ixkitsíkesopoksòχtoχp
8	nánisoixtsau, nánisesopoksìxtsau	nánisoχtoχp, nánisesopoksòχtoχp

A. [See Category 193, pp. 137-140--Analyst]

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	Animate.	Inanimate.
9	pixksóixtsau, pixksóisopoksixtsau	pixksóχtoχp, pixksóisopoksòχtoχp
10	kepóixtsau, kepóisopoksixtsau	kepóχtoχp, kepóisopoksòχtoχp
11	nitsíkóputoixtsau, nitsíkóputoisopoksixtsau	nitsíkóputoχtoχp, nitsíkóputoisopoksòχtoχp
12	natsíkóputoixtsau, natsíkóputoisopoksixtsau	natsíkóputoχtoχp, natsíkóputoisopoksòχtoχp
20	nátsippoixtsau, nátsippoisopoksixtsau	nátsippoχtoχp, nátsippoisopoksòχtoχp
25	nátsippoixtsau nisitsékoputsi, nátsippoisopoksixtsau nisitsékoputsi	nátsippoχtoχp nisitsékoputo, nátsippoisopoksòχtoχp nisitsékoputo
30	niippoixtsau, niippoisopoksixtsau	niippoχtoχp, niippoisopoksòχtoχp
40	nisippoixtsau, nisippoisopoksixtsau	nisippoχtoχp, nisippoisopoksòχtoχp
50	nisitsippoixtsau, nisitsippoisopoksixtsau	nisitsippoχtoχp, nisitsippoisopoksòχtoχp
60	náiippoixtsau, náiippoisopoksixtsau	náiippoχtoχp, náiippoisopoksòχtoχp
70	ixkitsíkippoixtsau, ixkitsíkippoisopoksixtsau	ixkitsíkippoχtoχp, ixkitsíkippoisopoksòχtoχp
80	nánisippoixtsau, nánisippoisopoksixtsau	nánisippoχtoχp, nánisippoisopoksòχtoχp
90	pixksippoixtsau, pixksippoisopoksixtsau	pixksippoχtoχp, pixksippoisopoksòχtoχp
100	kepippoixtsau, kepippoisopoksixtsau	kepippoχtoχp, kepippoisopoksòχtoχp

Another group of numeral verbs indicating the price of something is formed by means of the suffix -a(i)nasi-, e.g. nitsáinasiu *it costs one*, natokianasiu (nistókianasiu) *it costs two*, nisóianasiu *it costs four*, nisitóianasiu *it costs five*. I have not been able to ascertain the true character of this kind of verbs, nor even to collect more of them than the few occurring in my texts.

§ 64. *half*.

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Blackfoot has not developed a special series to designate fractions. There is, however, a word for *half*, viz. anáukoχt, anáukoχts(i), which as other words in -oχt, -oχts(i) is very often used adverbially. The corresponding prefix is anauk(s)-, but anáuks(i) is also used as an independent word in the sense of *half a dollar* (also called ómaχkanauksi, literally: *big half*), whereas *a quarter of a dollar* is called inakanauks(i) (literally: *small half*). Even in the terminology of small coins the same

193 802 [196] word anâuks(i) is made use of: for *dime* they say kepânauks(i) (*ten halves*), for *nickel* nisitânauks(i) (*five halves*), for *cent* nitanâuks(i) (*one half*). It is evident that in such compounds anâuks(i) has lost the meaning of *half*, and does not mean anything more precise than *a certain* (*greater or lesser*) *part of a whole*. Cf. also inakânaukotakoχsin *a quarter of an hour* (literally: *small half hour*) by the side of anâukotakoχsin *half an hour*.

Besides anâukoχt, anâukoχts(i) there is still another independent form for *half*, viz. anâukiu, e.g.: tókskai ksistsikûi ki anni anâukiu *it was one day and a half*.

For *it is half past* quite a different verbal expression is used, viz. âutsiskáto, e.g. nitókskai âutsiskáto *it is half past one*, nâtokai âutsiskáto *it is half past two* (cf. nitókskai áitôtô *it is one o'clock*, nâtokai áitôtô *it is two o'clock*, etc., answering the question tsâa aitotóa ixtâiksistsíkumiopi? tsâa itotóats ixtâiksistsíkumiopi? *what o'clock is it?*).

Returning to anâukoχt and anâukoχtsi, I shall give some examples of their use, but first I have to observe that anâukoχtsi, as all words with the same ending, may be extended by demonstrative suffixes, though I do not remember to have met with the extended forms anâukoχtsík, anâukoχtsim.

anâukoχt amó ákaitapiu mâtoχkotopâtotsiua, ki ânnoχk anâukoχt âχkumitopamapaitapiu ákai-Pekâni *the half of this ancient people could not cross, and now half of the ancient Peigans is living about across*.

anâukoχt nitákatsitsamau *I will look for her among the* (*other*) *half* (*of the buffalo-herd*).

kanauânaukoχt áupamo *all the half crossed*.

mokámanâukoχt mátsinoyiuats *he had not seen just half* (*of the buffalo-herd*).

anâukoχtsi otokisi támotsimiau *then they took half of the hide*.

anâukoχtsi támomyanistâinimiâu *then they cut one half in different pieces*.

ki anâukoχts sotámoχkotsiua otákâii *and then he gave half* (*of the scalp*) *to his partner*.

kanauânaukoχtsi matótsiminai otokâni *he* (4 p.) *took also half of the scalp*.

apinâkus anâukoχtsíksi annó ákitaupiau *to-morrow half of them will stay here* (notice the plural-form).

Examples of nouns compounded with a n a u k -: anâukitapi *half-breed people*, anâukitsis *little finger* (literally: *half-finger*, by haplology from *anâuk-okitsis), anâukotakoχsin *half an hour*, ânaukotokis *half of a hide* (otánnaukotokèmi = otánaukotokimi *her half of a hide*).

Examples of a n a u k - as a verbal prefix:

nitákanaukapanoχs *I shall have one eye closed* (literally: *I shall have half of my eyes closed*, cf. the equivalent: tókskama noápsspa tâkauapânoχs, which does not contain anauk-).

unistâχsíksi áiâχkanauapânoχsiau *all the calves had one eye closed* (probably by haplology from a form containing -kan- *all* and anauk- *half*).

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ánaukapiniu *he has one eye* (literally: *he is half-eyed*).

nitákauanàukapoɣs *I shall have one eye* (*half of my eyes*) *closed.*

nitákauànauàksíkoɣs *I shall have one leg* (*half of my legs*) up (with dissimilatory loss of the *k* of anauk-).

nitákauanaukitomíkoɣs *I shall throw out one leg* (*half of my legs*) *in front.*

áiáɣkanaukitomíkoɣsiau *they all threw out one leg* (*half of their legs*) *in front* (a similar case of haplology as **áiáɣkanauapánoɣsiau** mentioned above, but without loss of the *k* of anauk-).

nitákauanaukûpistokioɣs *I shall keep one ear* (*half of my ears*) *down.*

áiáɣkanaukûpistokioɣsiau *they all kept one ear* (*half of their ears*) *down* (a parallel case to **áiáɣkanaukitomíkoɣsiau** mentioned above).

itáɣkánananaukupistokyaki(i) *then they all held one ear* (*half of their ears*) *down* (without haplology).

áuanankatsàpsiu *he is half-crazy* (**kitáuanaukatsàps** *you are half-crazy*, a very common expression among the "Mission-kids").

§ 65. Ordinals.

As ordinal numerals function, except in the case of *first*, relative verbal forms, derived from the numeral stems by means of adding the prefix o m o ɣ t(s)-, and, at the same time, the suffix -p i for the animate, -ɣ p i for the inanimate gender (e.g. **ómoɣtsokskàpi** an., **ómoɣtsokskaɣpi** in. *third*). The inanimate forms in -ɣ p i, which are most times, though not always, used as adverbs, are very common, whereas, on the contrary, the animate forms seem to be pretty rare. Quite different in formation from these relative verbal forms are **matómoɣt, matómoɣtsi** (as prefix m a t o m-, -a t o m-) *first*; **nâtsáuɣt, nâtsáuɣtsi** (as prefix n a t s-) *last*; **sakóóɣt, sakóóɣtsi** (as prefix s a k o-, s a k o i-) *last*. These too may function as adverbs.

Here is a list of the inanimate ordinals:

1	**matómoɣtsi**	15	**ómoɣtsisitsèkoputoɣpi**
2	**ómoɣtsistòkaɣpi**	16	**ómoɣtaíkoputoɣpi**
3	**ómoɣtsokskaɣpi**	17	**ómoɣtaukitsíkèkoputoɣpi**
4	**ómoɣtsisoɣpi**	18	**ómoɣtauànisekoputoɣpi**
5	**ómoɣtsisitoɣpi**	19	**ómoɣtsipixksekoputoɣpi**
6	**ómoɣtauóɣpi**	20	**ómoɣtsitsippoɣpi**[A]
7	**ómoɣtauɣkitsíkoɣpi**	30	**ómoɣtsiippoɣpi**
8	**ómoɣtànisoɣpi**	40	**ómoɣtsisippoɣpi**
9	**ómoɣtsipixksoɣpi**	50	**ómoɣtsisitsìppoɣpi**
10	**ómoɣtsippoɣpi**	60	**ómoɣtàiippoɣpi**
11	**ómoɣtsitsíkoputoɣpi**	70	**ómoɣtauɣkitsikippoɣpi**
12	**ómoɣtsistsíkoputoɣpi**	80	**ómoɣtauanisippoɣpi**
13	**ómoɣtsíkoputoɣpi**	90	**ómoɣtsipixksippoɣpi**
14	**ómoɣtsisèkoputoɣpi**	100	**ómoɣtsíkèpippoɣpi**

A, [Erratum: read ómoɣtsistsippoɣpi". Cf. corrigenda sheet, Category 128, p. 236 --Analyst]

193 802 As I have mentioned above, the prefixed form of matómoχt, matómoχtsi (with demonstrative suffixes matómoχtsik, matómoχtsim) *first* is matom- (-atom-). It is found with nouns as well as with verbs. Doubtless it is nearly akin to itom- (-otom-) *first*, which, however, occurs only as a verbal prefix, and is not accompanied by an independent form in -oχt, -oχtsi (it will be treated in § 113). Both matom- and itom- are of verbal origin (cf. matómo, itomo *he goes first*). Some examples will illustrate the use of matom- (-atom):

matómipokàu *first-born child.*

matómotapòtsists (otatómapòtsists) *the pieces of meat he had first brought in.*

matómautstuyiu *it was in the beginning of the winter* (properly: *winter had first come*).

matómsotsíkat *you must slide first.*

matómistsitsaukíka *bury* (pl.) *me first.*

kámoχtatàumomatapauop (= ikámoχtatòmomatapauop) *I have a mind to begin with you first* (literally: *let us*, incl., *eventually start with it first*).

tókskama áistamatòmipíksiu *one of them will strike first* (in baseball).

The use of nátsàuχt, nátsàuχtsi (nátsàuχtsik, nátsàuχtsim) *last* will be clear by the following examples:

ómi nátsàχta *the last one there* (*of the lodge-poles*).

ki ómi nátsauχts ánniaie itsípúyiu tókskam *and over there on the farthest end* (*over there last*) *stood one of them.*

nátsauχtsik aitótsiniuaie *she held him to the last one* (*to the last lodge-pole*).

Examples of the prefix nats- *last*:

nátsàupiu támoχkotauaists *they* (in.) *then were given to the last one sitting* (*the one sitting at the end*).

omíksi nátsàupíks *those that sat at the end.*

nátsainòpiua *he is the last one beneath* (*he is at the lowest end*).

Examples of the use of sakóóχt, sakóóχtsi (sakóóχtsik, sakóóχtsim) *last*:

sakóoχtsim otáuaksini *later on* (*comes the story of*) *his leading the buffalo.*

anni sakoóχtsiks stámíkiks *then the last ones were the bulls.*

otatómapòtsists ki sakóoχtsists *the pieces of meat he had first brought in and the latter ones.*

Examples of the prefix sako- (sakoi-) *last*:

Sakóàke *Last-woman* (a woman's name).

sakóapòtsists *the last* (*latter*) *pieces of meat from a carcase.*

sàkoiipim *he came in the last.*

nitaχtsakoàumaχkau (= nitoχtsakoàumaχkau) (*that*) *was the last one of them running.*

For some other verbal prefixes for *first* and *last* see § 116.

A, B, [See Category 193, pp. 201-2-5 and 210-213 respectively--Analyst]

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§ 66. Multiplying adverbs.

There are also multiplying adverbs in Blackfoot: tóksakai *once*, nátokai *twice*, niuóksakai *thrice*, nisóyi (nisoái) *four times*, nisitóyi *five times*, náuyi *six times*, ixkitsíkai *seven times*, nánisoyi *eight times*, pizksóyi *nine times*, kepóyi *ten times*. They are nearly all of them identical with the inanimate cardinals (cf. § 58). I do not find in our notes multiplying adverbs for higher numbers than *ten*, but doubtless they will be also identical with the corresponding inanimate forms of the cardinals. For *eleven times*, e.g., they will use nitsikóputoyi, for *twelve times* natsikóputoyi, for *twenty times* nátsippoyi, for *thirty times* niippoyi, for a *hundred times* képippoyi, etcet.

Another way of expressing *once*, *twice*, etcet., is to incorporate numeral prefixes into the verb (cf. § 59 and § 69), e.g.: nitsitânistsi *I did it once*, nitsistôkyànistsi *I did it twice*, nitsókskànistsi *I did it thrice*, nitsisânistsi *I did it four times*, nitsisitânistsi *I did it five times*, nitâuânistsi *I did it six times*, nitoχkitsíkyànistsi *I did it seven times*, nitânisânistsi *I did it eight times*, nitsipixksânistsi *I did it nine times*, nitsippânistsi *I did it ten times*.

§ 67. Distributive numerals (first series).

A way of forming distributive numerals is by prefixing kanai- *all (each)* (cf. § 56) to the animate and the inanimate numbers. Their value is *one to each, two to each*, etcet.

	Animate.	Inanimate.
1	kanâitokskami	kanâitokskai
2	kanâistokami	kanâistokai, kanâistokye
3	kanâiokskami	kanâiokskai
4	kanâisoyimi	kanâisôyi, kanâisoai
5	kanâisitsi	kanâisitoyi
6	kanauâi	kanauâi
7	kanâuχkitsikami	kanâuχkitsikai
8	kanâiânisoyimi	kanâiânisoyi, kanâiânisoai
9	kanâipixksi	kanâipixksoyi
10	kanâipi	kanâipoyi

These forms may be verbalized, e.g.: kanâistokamiau (an.), kanâistokaiau (in.) *there are two to each*; kanâiokskamiau (an.), kanâiokskaiau (in.) *there are three to each*, and so on by putting -au behind the distributive.

Sometimes these distributive numbers are prefixed to nouns, e.g. to nitôyis *lodge* (*tipi*): kanâitokskâitoyis *one lodge to each*, kanâistokyêtoyis *two lodges to each*, kanâiokskâitoyis *three lodges to each*, kanâisôyitoyis *four lodges to each*, kanâisitôyitoyis *five lodges to each*, kanauâiitoyis *six*

A, [See Category 193, pp. 115-116--Analyst]

193 802 *lodges to each*, kanâuχkitsikâitoyis *seven lodges to each*, kanâianisòyitoyis *eight lodges to each*, kanâipixksitoyis *nine lodges to each*, kanâipitoyis *ten lodges to each*.

§ 68. Distributive numerals (second series).

By the side of the forms with kanai- treated in the preceding paragraph Blackfoot uses also relative verbal forms with the prefix manist(s)- *according to*, which, in the same way as the ordinals (§ 65), have the ending -pi in the animate, and -χpi in the inanimate gender. There is no difference of meaning between these distributives and those with kanai-.

	Animate.	Inanimate.
1	manistsitokskapi	manistsitokskaχpi
2	manistsistokapi	manistsistókaχpi
3	manistsokskapi	manistsokskaχpi
4	manistsisoyepi	manistsisoχpi
5	manistsisitsepi	manistsisitoχpi
6	manistâiixpi	manistâuoχpi
7	manistoχkitsikapi	manistoχkitsikaχpi
8	manistânisoyepi	manistânisoχpi
9	manistsipixkspi	manistsipixksoχpi
10	manistsippixpi	manistsippoχpi

Of course, these forms may take plural endings, e.g.: manistsistokapiau (an.), manistsistókaχpiau (in.) *there are two to each*; manistsokskapiau (an.), manistsokskaχpiau (in.) *there are three to each*, and so on.

Up from *ten* one can form distributives of either series, but they are seldom used.

§ 69. Numerals modified by prefixes.

As the reader will have observed already, nearly all the numerals, whether they are independent words or prefixes attached to nouns or verbs, undergo certain changes, whenever they are preceded by a compositional element of any kind. In such cases the *k* of képo *ten* and the *n-* of other numerals are dropped. As I have stated above (§ 58), the stem nat- (natok-) *two* never occurs after a compositional element, in contradistinction to its synonym nist- (nistok-), which after a prefix appears as -ist- (-istok-).

Examples (cf. § 59):

-it- (-its-) *one*, e.g. kanâitokskami (an.), kanâitokskai (in.) *one to each*; nitsitânistsi *I did it once*; âiitsikoputsiau (an.), âiitsikoputoiau (in.) *there are eleven*; âitokskauniu *it is one day or night*; âiitstuyimiu *he is one*

year old; manistsítokskapi (an.), manistsítokskaχpi (in.) *one to each* (: nit-, nits-, -nit-, -nits- *one*). 193 802

-ist- (-ists-), -istok- (-istoki-) *two*, e.g. áistsíkoputsiau (an.), áistsíkoputoiau (in.) *there are twelve*; áistsippiau (an.), áistsippoiau *there are twenty*; nitsámistsitapiau *they were only two persons*; nitsítomiitstsixpinan kaχtominaíks *we* (excl.) *are the only war-chiefs still in life*; kanáistokami (an.), kanáistokai (in.) *two to each*; noχkátsistòkami *also two* (*horses*); áχkaistokámi *about two* (*fishes that are caught*); namistokami *only two* (*prairie-chickens*); namistokiau *only two* (*gambling-bones*); nitsistokyànistsi *I did it twice*; áistokiauniu *it is two days or nights*; áistokistuyímiu *he is two years old*; ómoχtsistòkaχpi (in.) *second*; manistsistokapi (an.), manistsistòkaχpi (in.) *two to each* (: nist-, nists-; naiist-, naiists-; nistok-, nistoki- *two*).

-i- *three*, e.g. áíkoputsiau (an.), áíkoputoiau (in.) *there are thirteen*; áiippiau (an.), áiippoiau (in.) *there are thirty* (: ni- *three*, only in níkòputo *thirteen*, niippo *thirty*).

-oksk- *three*, e.g. stsíkists itáiokskami nitsiníksíks *other* (*days*) *I kill three of them* (literally: *three of them are my killings*); ómíkskauki stámoχtsokskauòyiau *then there the three went together*; kanáiokskami *three to each*; nitsókskànistsi *I did it thrice*; áiokskauniu *it is three days or nights*; áiokskastuyímiu *he is three years old*; ómoχtsokskaχpi (in.) *third*; manistsokskapi (an.), manistsokskaχpi (in.) *three to each* (: niuoksk- *three*).

-is-, -iso- *four*, e.g. kanáisoyimi (an.), kanáisòyi (in.) *four to each*; namisooiau (in.) *they are only four*; aíisioaχpi *the four* (*things*) *he was fed with*; nitsisoyísoau *he was fed with four* (*things*); nitsisánistsi *I did it four times*; áisoniu *it is four days or nights*; áisostuyímiu *he is four years old*; ixpisóstuyímiauaie *they were four years with it*; mátoχpisoetuyímiau *they were four years again with it*; ómoχtsisoχpi (in.) *fourth*; manistsisoyepi (an.), manistsisoχpi (in.) *four to each* (: nis-, niso- *four*).

-isit- (-isits-), -isito- *five*, e.g. kanáisitsi (an.), kanáisitoyi (in.) *five to each*; ómoχtsisitoχpi (in.) *fifth*; manistsisitsepi (an.), manistsisitoχpi (in.) *five to each*; nitsisitánistsi *I did it five times*; áisitokstakiu *it counts five* (: nisit-, nisits-; nisito- *five*).

-nai-, -nau- *six*, e.g. kanauái (an. in.) *six to each*; nitáuánistsi *I did it six times*; áuniu *it is six days or nights*; áuaistuyímiu *he is six years old*; ómoχtauoχpi (in.) *sixth*; manistáiixpi (an.), manistáuoχpi (in.) *six to each* (: nai-, nau- *six*).

-oχkitsíki-, -oχkitsik- *seven*, e.g. kanáuχkitsíkami (an.), kanáuχkitsíkai *seven to each*; nitóχkitsíkyànistsi *I did it seven times*; áuχkitsíkiuniu *it is seven days or nights*; áukitsíkistuyímiu *he is seven years old*; ómoχtauχkitsíkoχpi (in.) *seventh*; manistoχkitsíkapi (an.), manistoχkitsíkaχpi (in.) *seven to each* (: ixkitsíki-, ixkitsik- *seven*).

-anis-, -anisi-, -aniso- *eight*, e.g. kanáiánisoyimi (an.), kanáiánisoyi (in.) *eight to each*; noχkitáianisooiau *then there were eight of*

A, [*Erratum*: cancel "nitsítomiitstsixpinan kaχtominaíks", and its translation. Cf. corrigenda sheet, Category 128, p. 236--Analyst]

193 802 *them* (in.); nitânisànistsi *I did it eight times*; ánisoniu *it is eight days or nights*; áuanisostuyìmiu *he is eight years old*; ómoχtànisoχpi (in.) *eighth*; manistânisoyepi (an.), manistânisoχpi (in.) *eight to each* (: n a n i s-, n a n i s i-, n a n i s o- *eight*).

-i p p-, -i p p i-, -i p p o- *ten*, e.g. kanáipi (an.), kanáipoyi (in.) *ten to each*; nitsippànistsi *I did it ten times*; áiponiu *it is ten days or nights*; áiippostuyìmiu *he is ten years old*; ómoχtsippoχpi (in.) *tenth*; manistsippixpi (an.), manistsippoχpi (in.) *ten to each*; nátsippo *twenty* (*two ten's*); niippo *thirty* (*three ten's*), etc. (: k e p-, k e p i-, k e p o- *ten*).

As to p i x k s-, p i x k s i-, p i x k s o- *nine*, I have already stated above, that it retains its initial consonant after prefixes.